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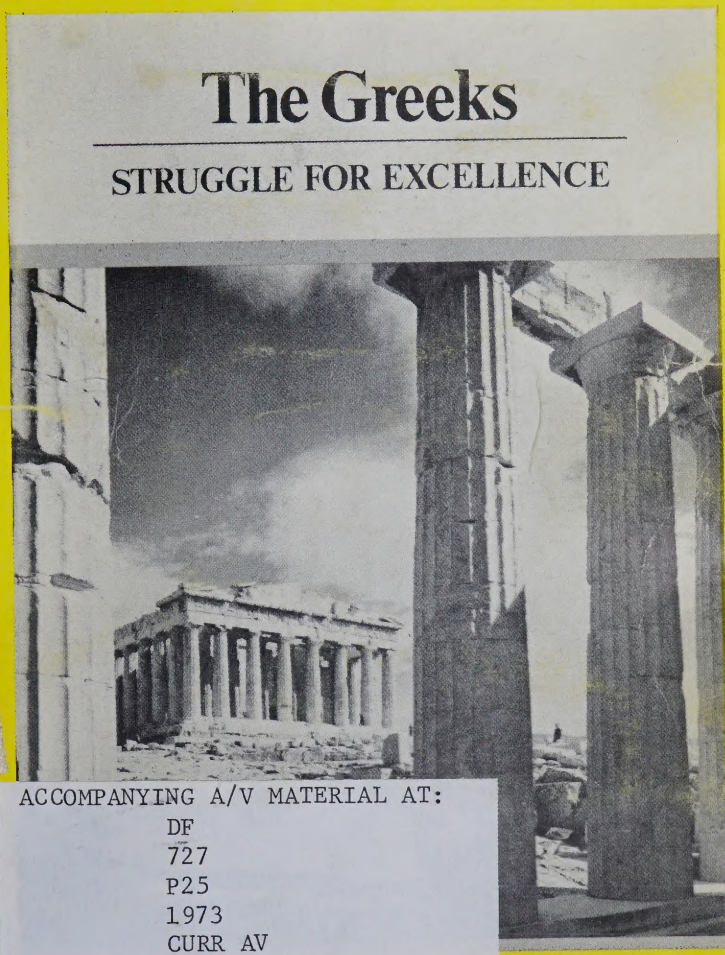
Teachers' Guide

The Greeks



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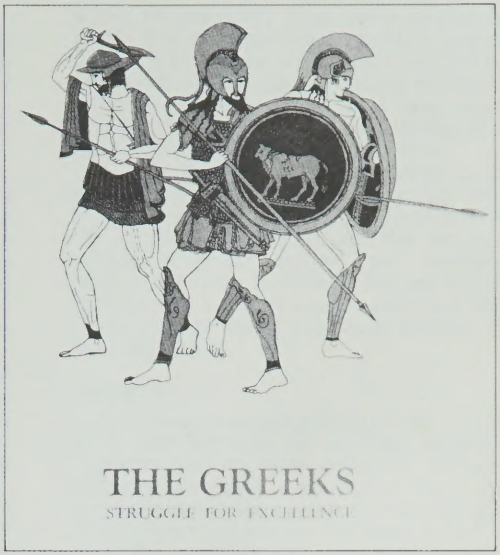

Teachers' Guide

THE GREEKS,
Teachers' Guide.

Robert Aldred, Gary Birchall, Douglas Gray

MAN IN HIS WORLD
James Forrester, Co-ordinating Editor

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PAGE 4

1. As the legend indicates, agriculture began about 5,000 B.C. in the area of the Fertile Crescent in the Middle East. The origins are difficult to pinpoint because it was so long ago, there are no written records, and excavations of ancient civilizations are still incomplete.

2. – 3. Agriculture took about 2,000 years to reach Greece and could have taken a number of routes. One major possibility would be along the north shore of the Mediterranean Sea from the Fertile Crescent, across the Aegean Sea and its islands, to the mainland of Greece. A second possibility would be via the Mediterranean, by traders who moved from ports at the eastern end of the Sea to Greek ports.

4. Wheat and olives probably were carried along one of the two routes outlined above. Grapes could either have moved along the coast of the Black Sea and into Greece from the north, or (less likely) across the Black Sea with traders or migrating settlers.

5. The questions on climate require some careful thinking by the students and possibly some help from the teacher or from an atlas showing rainfall and temperature characteristics. Temperatures shown by the horizontal *lines* on the climograph, and the rainfall amounts shown by the vertical *bars* should be carefully studied.

The second climograph shows a mediterranean climate which has a hot, dry summer and mild, wet winter. It is much wetter than climograph 1 and also cooler since it is farther north and closer to the moderating effect of the sea. The second climate is not as moist as the third, and does not have such cold winters. The Mediterranean climate seems to combine the best qualities of both of the other climates. It is warm and also receives adequate rainfall for growing crops.

6. – 8. Greece was fortunate in having a Mediterranean climate because the crops shown on this map were all developed in areas with a similar climate, making them easy to grow in Greece. Farmers in area 1 would find their rainfall was too low to grow such crops; whereas, those in area 3 would find their climate might be too cold, especially in winter. Only areas along the Mediterranean coast would have been able to grow this combination of crops. This would include present-day Italy, southern France, Tunisia, Algeria, Turkey, Cyprus, Lebanon, Israel and parts of northern Libya.

PAGE 5

The Phoenicians, a major trading people of the Mediterranean Basin in this era, were active over much of the Basin and thus came into contact with a variety of peoples and cultures. Their main base of operations was the eastern end of the Mediterranean Sea in what is now Israel and Lebanon. Since navigation was not well developed in this period, much of the travel by sea was hazardous unless it was possible to keep land in sight. The most frequented trade route was from the eastern ports in Israel to Cyprus, then along the northern shore to Rhodes and Crete (Minoans), along the west coast of Greece and then along the south shore of Italy and Sicily to Malta and Carthage. Along such a route, land would almost always be in sight and the route would be protected from severe storms from the north. The southern coast would be less attractive since it was a desert with little water and food and not much in the way of trading potential to the Phoenicians. The north coast was much more populated and, due to the great variety of peoples, would offer more trading possibilities.

5. The Phoenicians are important in the story of Greece because they were probably responsible for carrying many ideas and inventions – some of the crops mentioned earlier, the use of metals, writing, irrigation, pottery and architecture – from other lands to Greece. Discuss the idea that without this influx of outside ideas and influences, Greek culture might not have reached the high level that it did.

PAGES 6 – 7

1. Greece is a mountainous country with little level land suitable for farming purposes. The lowlands that do exist are small narrow valleys between mountain ranges. The major cities are largely found in the centers of these lowland areas, often along the coast for trading purposes.

2. By counting the squares in which all the land is mountainous and doing the same for squares only containing lowland you can begin the estimate. For squares which are a mixture, pair up squares with one-half lowland and one-half mountains, one-quarter mountains and three-quarters lowlands, and vice versa to work out this estimate. The suitable areas are irregular in shape, small in size, and largely in a coastal location.

1. – 3. The traveller encountered great difficulties in getting across the steep-sided mountains found in the numerous mountain ranges in Greece. Because of the many indentations of the sea, the traveller could not take a direct land route but had to zig-zag around these obstacles. The journey by sea would run into the same difficulty, but in reverse. With so many islands there would also be a danger of running aground on rocks during a storm or at night. The ships used in those days were sailing vessels which might take a long time to travel to Sparta. Despite the difficulties, it is probable that the Greeks would resort to sea travel. Most of their cities were located along the coasts and they found it easier to let the wind push them than to have to make the overland journey on foot or on horseback.

4. – 5. Because of the difficulty of travel by any means, the average Greek would probably not travel more than once or twice, if that, to neighboring cities. The result was a strong feeling of identity with his own city state and a relative lack of knowledge of other city states, even 30 to 40 miles away. Probably the only people who would have regular contact with other cities would be the traders and merchants.

PAGE 8

On these two pages the word *model* is used to indicate a simplification of reality in order to emphasize important ideas or similarities between various unique phenomena. In this case, a series of generalized models have been drawn up to illustrate the development of a city state. The students should be told these models do not represent an actual city. They attempt to show the gradual consolidation of several small villages (in model 1)

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found in a large lowland basin, into larger and larger units (models 2 and 3) controlled from one or two large cities. These changes occurred in Greece as a result of warfare or a common interest among the peoples of one lowland.

4. In most cases, the city which came to control the lowland was the largest and/or most favorably located and possibly had a more aggressive leadership interested in controlling more areas. In the early stages, the city controlled only the one lowland because the mountain barrier proved too much to cross at that time.

PAGE 9

In model 4, the map shows a much larger area, using a different scale. There are several different lowland basins shown, as opposed to only one in model 1. Note that one inch on model 4 covers a greater distance than one inch on model 1. In model 6 the largest city now controls land in more than one lowland and actually controls four areas crossing several mountain barriers. On page 6 a number of city states are shown, some of which are dominant on their lowland areas and have probably become important through the process shown in the six models.

PAGES 10 – 11

The city states are all located near prominent hills and on or near a source of water (river); all have 'outports' to which they are connected by a road; all are in the centers of large lowland areas, surrounded by high mountain chains; and all are on lowlands facing the sea. The reasons for such locations include defence, trade position, agricultural produce to support the city, and water supply. When these ancient cities are compared with their modern counterparts, they are seen to be very small in area and population. The difference in size may be explained by the lack of efficient transportation to carry all the needed foods and other supplies to such large cities, the smaller population in Greece at that time, and the greater emphasis on farming as an economic activity as opposed to manufacturing and urban services today. The size of the modern city makes it less likely for the citizen to enjoy as direct an involvement in civic affairs as was possible in ancient Greece. Also the problems of pollution, overcrowding, sprawl, wastage of land, and urban transportation would not really exist in the ancient Greek cities.

3. Occupations found in the typical city state would include a large number of farmers as well as craftsmen, builders, storekeepers, traders, servants, civic employees, and a small nobility. The modern city would not include farmers in any numbers. Among the leaders in employment would be office workers of various types, civic employees, workers in manufacturing companies, traders, shopkeepers, construction workers and unemployed/retired people.

4. The small size of the Greek city state, combined with the fact that the citizen seldom visited any other city states, resulted in a strong sense of loyalty to one's 'home town'. Modern Greek cities, such as Athens, are large and 'impersonal' and do not allow the sense of belonging to develop among most of their citizens. In addition, the citizens are more mobile and aware of the world around them, and thus their loyalties are directed more to the *country* of Greece than towards Athens.

PAGE 12

The population of Athens was increasing at a rapid rate from 800 B.C. to 400 B.C. Possible explanations include an influx of people from other city states, a high birth rate, and/or a low death rate. The immigration might have been due to the attractiveness of life in prosperous Athens as compared to other city states at the time. The chart would seem to suggest an increase of 150,000 to 250,000 for the next 200 years, if the trend established in the chart continues (a rough doubling of the population every 200 years).

5. Due to the rugged, mountainous nature of Attica, only about 25-30% of the area would seem to be in any way suitable for farming. In addition, the climate of the peninsula is rather dry when compared with most North American locations. Also, warmer temperatures increase the rate of evaporation. The lower rainfall creates a sparse vegetation cover, leaving more exposures of rock visible to the traveller.

7. – 8. Attica was obviously facing a population problem. There was not going to be enough land to support an increasing number of people. The solutions which could have been suggested were: migration of Athenians to other lands, adding territory to Athens through warfare, trading to find the food to support the people, building up manufacturing to supply some goods for trade, using the land that they had more effectively, and trying to slow down the rate of increase of the population.

PAGE 13

In Attica, the 'Plains' were considered the most useful for agriculture; and the 'Scrub' lands, the least valuable (based on the uses listed in the chart).

In 800 B.C. the largest area would be covered by forests, since (on the map on page 12) the mountains, which are covered in forests, seem to cover the largest total area. The smallest area would be in scrub vegetation following the same reasoning. This information will be important on the following two pages.

PAGES 14 – 15

1. The student should refer back to the information shown on page 13 and choose the farm at *A* since it lies in a productive plain area near Athens. The reasons should not be difficult to list.

2. The changes which came about over 400 years would include: the deforestation of the mountains and hill slopes, an increase in the area covered by the less useful scrub vegetation, soil erosion on sloping land, increasing floods on the lowlands, and shrinkage in the areas of the plains. Most of these changes occurred as a result of the careless use of the resources of the land by the Greeks. The terms which are listed in the questions include:

deforestation – the clearing of forests from the land, without replacing or replanting them;

overgrazing – the practice of trying to graze more sheep or goats than the land can support,

thereby killing off the best grasses and shrubs and allowing erosion of soil to occur;

soil erosion – the removal of soil from slopes by running water or wind;

relief rainfall – rainfall caused when winds are forced to rise over mountains;

eroded slopes – hillsides where the soil has been removed by water or wind erosion;

runoff – the rainwater which runs over the ground and does not sink into the soil, causing water erosion;

alluvial plain – a level area built up by the deposits of soil eroded from hillsides and deposited by water in lower-lying areas.

These changes reduced the productivity of the land. Much of the damage was irreversible, and such practices as afforestation (planting trees on bare hillsides) probably would be unsuccessful because most of the soil had been washed away.

PAGES 16 – 17

Most of the changes mentioned in the lament have already been dealt with in some of the earlier pages. The colors of the landscape are changed as rocky, bare slopes have replaced the green of the forests. The streams flood more frequently since there is no vegetation to slow down runoff from the bare slopes. The waters are muddy as they contain soil eroded from the slopes. Firewood is hard to find since only the higher mountains still have forest cover. The springs are drying up because little water seeps into the soil to sustain them. The hill lands are being abandoned by farmers as the soil is now very thin and rocky. Most of these changes can be related back to previous exercises.

The solutions illustrated include: the use of rocky hillsides for olive trees and vineyards which can survive in such areas and produce valuable crops (wine and olive oil), the export of the valuable olive oil and wine crops in exchange for cheap grain from overseas, the migration of Greeks to new colonies in the Mediterranean Basin, and finally REFORM, an idea which will be dealt with in the next section of the book.

PAGE 18

Chapter 2 is difficult as it attempts to move from the purely geographic into economic and political fields.

The exercise on page 18 is essentially a review of geographic determinants developed in Chapter 1, in addition to introducing the concept of class structure (although this expression is not used). The student will find a link in the person of Hesion the farmer. His story symbolizes, in more personable terms, the existing relationship between productivity and geographic conditions. Hesion's economic distress has social and political consequences (slavery, debt, the law, the courts) which set the stage for the entire chapter.

PAGE 21

3. – 4. These attempt to stimulate students to analyze questions.

6. Peisander was a schemer who was more interested in driving Hesion into mortgaging his farm, probably for life, than he was in collecting one-sixth of his crop.

7. The Draconian laws were harsh to Hesion. This is usually the case when laws are made favoring the upper class by exacting penalties which work to their advantage. These laws, however harsh they may have been, provided a clear code of conduct and eliminated much of the tribal code – the blood feud.

PAGE 23

1. Solon's qualifications can be examined from more than one point of view. That he was a popular choice suggests that all levels of society recognized certain qualities that made him acceptable. The list of qualifications can be viewed from each of these standpoints: a poor hill farmer's, a trader's, and an aristocrat landowner's. A second approach is to consider each of the eight qualifications on its own merit in relation to the task Solon is being asked to perform. Students must assess each one individually and arrange them according to priorities. A third approach is to assign the qualifications to a group, and ask them to justify the validity of each.

The "poems" can be used to support evidence of these qualifications. They reveal the values in which Solon believed. An excellent exercise would be to rewrite the "poems" in more conventional form. The properties of any poem can be discussed in the light of each one of them focusing on one particular aspect. The first focuses on the real values of life; the second, on the Greek idea of *hubris* or fate; and the third, on the veneration of the law as the key to a stable society.

PAGE 24

The "fill-in-the-blanks" technique is not easy. Possible solutions are determined by: (a) an understanding of the economic distress, (b) a comparison of the remaining laws in order to detect similarities in phrasing, and (c) a perception of the parts probably missing in relation to the spaces they occupied. Students will have difficulty and will commit errors. Their attempts to solve the problem will help them develop the skill of theorizing about data as they test it for validity and make them aware of the difficulties archaeologists may encounter when attempting to piece together fragments.

The first six laws read as follows:

1. All debts are cancelled.

2. All citizens sold into slavery because they have incurred debts are to be freed whether they live in Attica or elsewhere.

3. All lands held under the sixth-parter system are free and clear.

4. All lands seized because of debt are to be returned to their owners.

5. It is unlawful to secure a loan either by the sixth-parter system or by the person of the owner and his family.

6. It is unlawful to sell grain and other natural produce outside Attica. The one exception to the law is olive oil.

PAGE 25

1. – 2. The student is asked to distinguish between emergency measures and long-term reforms.

3. There could be other situations where slavery

would be legal, as in the case of prisoners of war.

4. One of Solon's basic concerns was to provide the small farmers with a livelihood. Since the land did not yield much surplus in grain, Solon wished to ensure that the farmer could keep the harvest for his own use. A rich man like Peisander would attempt to seize as much as he could and sell it in foreign markets, while Hesion starved.

5. Trade would be helped by the law concerning coinage. The coinage was new, was the only legal tender and was of guaranteed quality. The law on weights and measures had similar advantages. Laws 9 and 10 encouraged industry and enhanced business, thereby stimulating a wider economic base.

7. (a) Coins are used for convenience in the conduct of trade. If coins have been debased, people lose confidence in them as legal tender. They fail to perform their function, so reformers call in all the bad money and issue good money instead.

7. (b) The old coin reflects the agricultural economy as symbolized by the ox. The amphora, or jar, suggests the new export economy (oil and wine), as well as the growing industry of pottery making.

8. The pottery shop makes the jars which provide the basic container for many of Attica's exports.

9. Remembering how clannish and isolated each Greek community was, we can understand how difficult it would be for them to accept Greeks outside their community as one of their own.

PAGE 27

1. The priorities are probably 1, 2, and 3. 3 and 2 have merit and can be considered important on the basis that people who can protect the State deserve (?) a privileged role in government. Similarly, people who have a big investment in the State (the landowners) are likely to be more responsible in decision-making than those who have no vested interests. It is more difficult to argue that the family name is an equally convincing reason for securing a role in government; although one might argue that these "best" families are probably better educated to perform leadership roles.

2. The lower class has no part in government and, if the numbers suggested in the chart are an indication, the greatest number of the people have no say whatsoever in government.

Even if a foreigner has sufficient wealth to meet the middle class qualifications, he is not permitted to play a part in government because he is not an Athenian citizen.

It is also clear that women have no role in government.

The Council of Elders is undemocratic insofar as its members remain for life.

3. Although the Assembly is open to all citizens, the key positions held by the Archons, as well as the Court of Law, are open only to the aristocratic few. Because of birth, property and training, they are considered best suited for these responsibilities.

PAGE 28

It can be argued that those best prepared to fight for the State and those best educated for the role of leadership ought to have preference in governing. But to grant such exclusive privileges was to suggest that the interests of the State were synonymous with the interests of the upper classes. This system broke down when customers, like Hesion, were dissatisfied with the way the ruling class operated. In effect, the upper class defended its own interests, instead of those of the State. It was, therefore, time for a change.

2. The right to participate in leadership decisions had become subject only to economic qualifications, without relaxing exclusively to ownership of property. The distinction between property value and income revenue was important, as land had to be utilized effectively. Nor was revenue derived solely from land, for citizens engaged in commercial and industrial activities could now participate in leadership roles.

3. – 4. The greatest proportion of the State's economy was tied to agriculture, with the most productive lands held by the nobility. As Solon's laws were designed to stimulate business and industry, thereby expanding the economy, it could be expected that as time went by, more men in business would acquire political advantage.

5. (a) Now that all citizens could have a voice in the Assembly, an ordinary man – through hard work – could rise to a place of influence in the government.

5. (b) Citizenship was restricted. Slaves and women did not qualify. As key positions in government were still dependent upon income, they were restricted to a minority of the population.

PAGE 29

1. – 2. The nobility closed ranks to try and keep as much power as possible. The Men of the Shore, whose power increased as the economy expanded, challenged the status quo. The Men of the Hill still occupied a low position in the economic ladder. Each group defended its own particular interests, hoping to improve its position at the expense of the other by agitating more strongly than ever.

3. The emergency measures were designed to rehabilitate men like Hesion, who were the backbone of the State, by releasing them from debts, cancelling all mortgages, and returning lands to their original owners. The root of the problem, however, was finding ways to earn a livelihood from the "stubborn" land. Many Hesions could find themselves in trouble during periods of drought or bad harvest. According to the law, they would not be allowed to get themselves into the same trouble again. It was unlawful to borrow, mortgage, or use their persons as security. The question was, what were they to do? Invariably, the poor farmer ended up where he had started. Solon's answer appeared to be that, given time, his other reforms would broaden and stimulate the economy so that new employment would open up for Hesion and others like him. However, this would be a long-range project and Hesion and other hill farmers would probably become impatient with their lot in life.

4. Solon's reforms, especially 11 and 12 on page 24, suggest that: the laws were sacred and must be strictly adhered to; they were written to

last for a long time; and new ones would rarely be enacted. Such ideas about law, also evident from one of Solon's poems, were not unique to the Athenian. Note the views of Demaratus on page 51.

PAGE 32

2. A "Golden Age" suggests a high point of a particular era in history. Gold was the most precious of metals to the ancients. Because Pisistratus did many good things for Athens, many people – particularly the poor – would think of the times as "Golden".

Note that the settlements at Sigeum and Chersonese accomplished two significant things: the acquisition of the grain supply route from the Black Sea and the removal of a powerful noble family from the political scene at Athens. These reforms and improvements helped make Pisistratus popular.

3. Many dictators wish to maintain the facade of democracy to deceive people into thinking that they have a say in government.

4. People would sooner or later realize that their rights as individuals had been surrendered to a benevolent dictator, and they would look forward to the day when the dictator would die. As his son would likely wish to perpetuate the dictatorship, a course of action would have to be taken to restore personal and political liberties to the people.

6. There is evidence (see page 29) that a revolution would have occurred if the distress continued.

7. Cleisthenes was a hero because he drove out the oppressor, and he believed that to replace Hippias' tyranny with that of the aristocracy would be unthinkable. The people had tasted democracy under Solon and they would rebel against the return to any form of tyranny. Cleisthenes was a liberal, almost a radical democrat – not a reactionary.

8. According to question 7, stability under a dictatorship is better than anarchy caused by civil war. Students must make a value judgment on points set forth in question 8.

9. Larger than life-size, the statues show the two men in heroic pose. The fact that the people would pay to have these sculptures erected in a public place suggests they considered these men national heroes. By researching this "hero concept," students would discover it to be a myth more than a reality. The inscriptions below the statues reinforce this impression.

10. There are modern analogies to this cycle of dictatorship. The most obvious ones would be Hitler and Mussolini. Unfortunately, they are as unfamiliar to the student as Pisistratus.

PAGE 35

1. This can be explained in terms of population density which, in the Athens area, is related to urban conditions and the ability of the Plains Region to support a denser population. This explains "the very tiny countries."

2. This question suggests the students add up the number of counties belonging together as marked on the map. Three counties belong together and, in every case, one plain, one coastal, and one hill county make up a tribe.

3. This reviews the criteria we have just established: counties vary in size according to population and a county comprises tribes from three separate geographic areas.

5. 10,000.

6. Consider whether the above divisions will solve the problem of the old rivalries.

PAGE 36

Although the chart on page 36 looks complex, the student should be able to grasp that, without a democratic executive, there really is no democracy.

1. (a) To qualify, Hesion's son must have an income measured as two hundred bushels, he must be 30 years of age and a citizen, and he must not have been a member in the preceding term.

1. (b) Hesion must be one of fifty citizens chosen from a large group of candidates by drawing lots. The use of chance suggests the gods (or fate) play a part in decision-making.

1. (c) The fifty Councillors who represent the tribe of Aegeis (of which Hesion is one) will take turns making decisions. They conduct this function for 1/10th of the year. A different member from the group is chosen Chairman each day. His turn is decided by drawing lots. Hesion may be Chairman of his group once while it is in charge. He and his fellow Councillors from Aegeis will meet each day while they are governing.

2. This coincides with conditions outlined in question 1. The main purpose of this study is to show that this system is more democratic.

3. The class should realize that the rotary system, while promoting participatory democracy, lacks continuity, stability, and expert know-how. As the saying goes, "Too many cooks spoil the broth." The apparatus appears too unwieldy to be effective. The Archons were men of quality who represented continuity and stability.

The practical Greeks recognized that leadership by "all" might mean mediocrity. They listened to the true leaders who were ten Generals, elected annually from among each tribe. The concern was to find *the* best man to lead in war. He could be elected year after year to this office. These were men of great ability and prestige, who over a span of years, wielded great influence. By their very prestige, they held real authority so that their wishes were usually acted upon by the Assembly.

4. Can you imagine ten million people exercising their right of assembly in a direct democracy???

6. The *LAW* was soverign. As for those who administered the *LAW*, the Council of the Five Hundred would act in this capacity.

7. The Archons, with their powers greatly reduced, remained as a vestige of the old aristocratic system. Similarly, the Council of Elders continued to function as a rather exclusive, and therefore undemocratic, institution. The property qualifications on executive office and on choosing people for executive office were restrictive. Despite Solon's reforms, only a limited number were granted citizenship. Also, the Council of the Five Hundred had a high age requirement.

8. This question casts a different perspective on what was said in answer to questions 2 and 3.

PAGES 38 – 39

Chapter 3 opens up the underlying and immediate causes of an impending war. The maps identify conditions and areas that relate to the problem. The distinction between an Empire and a State is important. It would appear that the most recent imperial interests were in the northwest, where an attack upon the Greek states could become the goal of the Persian monarch. To assume that the Persians had an insatiable lust for conquest is to do a highly civilized people an injustice. An examination of the evidence relating to the conquest of Lydia will reveal that, although the Persians may still be looked upon as the aggressors, they were not entirely to blame.

5. This is controversial. Do you want to be one of the bad guys, a big bully who beats up the little guys, in this case the Greek states? Or would you rather help the underdog and get "beaten up" in the process? (Would you help a policeman who is being attacked by a group of thugs?)

The map on page 39 focuses on the area of collision and the event that sparked the Persian Wars. Although the Greeks inevitably became involved in a war with Persia, they must have debated beforehand whether to do so at once by helping the Ionian Greek Revolt, or whether it was in their best interest to maintain a policy of isolation. Eretria and Athens sent aid, but twenty-five triremes was hardly a sufficient force with which to challenge the Persian Empire. This force participated in the daring raid that destroyed Sardis, the Lydian capital. Although setting fire to the city was believed to have been accidental, such an act of barbarism was an embarrassment the Empire would seek to avenge.

If war with Persia was inevitable, to fight in Ionia was, perhaps, a sound tactical decision. Few states decided to fight, and the two that did erred greatly by sending only a token force. The fact that the Athenians and Eretrians ran for home and left Miletus to its fate was not to their credit.

PAGES 40 – 41

Unit 2 demonstrates several important ideas:

(a) the importance of sea-power in the defence of the Greek cities;

(b) the dissension among the Greeks, even in the face of disaster;

(c) the cruelty of the Persians in the destruction of Miletus;

(d) the deep effect these events had upon future Athenian actions.

6. Earth and water would be symbolic for control of land and sea.

7. Killing the Persian messengers was in no way justified. Sparta, afraid of reprisal, sent two of her citizens to Persia to make amends.

8. Assessing blame means assessing values. Although the Athenians gave the Persians numerous reasons for war, it is probable that it would have happened in any case. Yet the Greeks, by their rash actions, must share in the blame.

10. The Greeks' most apparent weakness was their inability to help each other.

PAGE 43

Point D is an island. Little would be gained by invading it if the real target was on the mainland.

Although point C offered a good harbor and an open level plain, there were two drawbacks: the plain was close to Athens so that the Athenian army could quickly move to meet the invaders; and the Persian fleet would run the risk of being bottled up in the bay. Point B, although a logical choice, would mean the Athenian army would have to meet the Persians on the beaches, while the Athenian navy would attack by sea. Point A was the best choice because of the short distance from Eretria. Embarkation could take place unopposed. The plain was wide open and the peninsula offered shelter to the fleet.

It is expected that students may not agree with these arguments. After the dust has settled, we must consider the location that was *actually* chosen, even though we may argue that the Persians made a poor choice. Assuming the Persians were not complete fools and they had good reason for their choice, we should study the Persian landing site in order to understand their reasoning.

What of the Athenian decision to fight in the field? To defend the city walls meant giving the initiative to the enemy who could starve the city into submission. Furthermore, there were believed to be certain Athenians who would support the Persians by allowing them access to the city. This had happened at Eretria. The Generals had confidence in their Hoplite army but could not rely on their navy. To move to Salamis would put the Athenians at the mercy of the Persian fleet. No citizen would want to surrender his mother city without a fight.

PAGE 44

1. Point A had several advantages: (a) the protection of a plain where an enemy on foot could be cut off by cavalry, (b) the protection of a marsh which could also provide water and grass for forage, and (c) the Cynosura Peninsula which protected the fleet.

2. They reasoned that if the Athenians were given time to mount an attack, the heavily armored Hoplite infantry would be encircled and overrun by their cavalry while crossing the plain.

3. – 4. The Athenian Generals knew it would be folly to advance into the open field. By choosing Point C, where the terrain was rougher and the access narrow, they could not be encircled. The felled trees would help to thwart a frontal cavalry attack. If the Persians were to move along the coast, the Athenians could strike from point C.

5. The Athenians also wished to play the waiting game, as a powerful Spartan army was expected to march to their aid on August 14 – that is, in three days.

6. – 7. The re-embarkation of the cavalry was intended to force the issue. It could be landed on the beaches near Athens without serious opposition and charge across the plain to take the virtually defenceless city of Athens. The strategic positioning of Persian infantry units at point D meant that the Hoplite army could not return to protect Athens without first pushing the Persian army into the sea. As in chess, the Greeks found themselves maneuvered into the dangerous position; they had to attack, or be checkmated.

8. As the Persian lines were much longer than

the Greek line, to attack in the usual phalanx formation seen in A would leave the flanks exposed to archers and Ionian mercenaries.

Formation B, attempts to offset the danger of being out-flanked by folding back the wings. However, the tactic is like that of a battering ram which relies on brute force. With the odds in favor of the Persians, more than brute force would be required to bring victory to the Athenians.

Formation C is the pattern of attack believed to have been used by the Athenians. The center was depleted in numbers and the wings were reinforced. The powerful Persian center would push back the Athenian center, while the strong Hoplite wings crushed the auxiliary troops in the Persian wings. If these auxiliaries could be routed, the two sides of the Greek attack could close in on the advancing Persian center and encircle it. This strategy worked brilliantly.

PAGE 50

1. By studying the picture closely, you can identify the kinds of ropes and cables that secured the bridge lengthwise and latitudinally.

2. The Dardanelles have strong currents with open waters. The wave action would create difficulties for such a long structure. Winds, waves, and currents were the principal hazards facing Xerxes' engineers.

3. The engineers were executed. This is an opportune time to re-evaluate the pros and cons of a dictatorship, or what is defined here as an absolute monarchy. In effect, whether the ruler be a Pisistratus or a Xerxes, the law is the personal whim of the man in power.

4. Only a small number of boats could be used in a ferry operation, to avoid a mammoth traffic jam. Any attempt to ferry a huge army across a restricted channel would take months. Docking facilities would also be required.

PAGE 51

1. – 2. Many exiled Greeks found a haven in Persia. Persepolis, the capital, was considered one of the great cities of the ancient world. It was logical that men without a country would gravitate to what was considered to be a political and cultural center of the world. Xerxes welcomed Greek exiles. No doubt, he could use their knowledge of their homeland in future wars.

5. The concept raised here is important: democracy not only offers freedom to the individual but it imposes many responsibilities upon him.

PAGE 54

1. – 2. The fleet could move more quickly than the land force. Since the mountainous coast separated the fleet from the land force for two weeks it was best for the fleet to stay in the harbor at Therma and then move out in time to meet the army in the Gulf of Pagasai.

3. – 4. Xerxes likely waited for the fleet which had been delayed by a storm. The support of the fleet was vital to the operation and maintenance of such a vast army.

5. – 6. – 7. The battle plan consisted of a series of operations to outflank the enemy. Whichever naval plan had been employed, the fate of the troops at Thermopylae or the Greek navy in the narrow channels would have been doomed.

PAGE 59

1. From the military standpoint, the Spartans were correct. The Isthmus was the most defensible position. But to the Athenians it was unthinkable that they would abandon their mother city to the invader. This reinforces the strong emotional attachment the Greeks felt for their city.

2. The ancient Sumerian code of "a tooth for a tooth" would dictate that burning Sardis demanded burning Eretria and Athens.

4. In a debate, the same arguments apply here as would apply to landing at point C on the map on page 43. The fleet could be bottled up and destroyed if it remained in the Bay of Salamis. As no retreat was possible, it was a win or die position, and to the allies of Athens this was suicide.

5. – 6. Since the Athenians had been carried to the Island of Salamis, to retreat from this spot would be to surrender the island and in effect to commit "suicide". As this might not impress the Spartans, the Athenians threatened to sail their entire fleet, which was the mainstay of the allied navy, to Italy. Any attempt to hold the enemy at the Isthmus would then become "suicide" because the Persian fleet, which controlled the seas, could land troops at any point behind the Isthmus defence line. These tactics are similar to those that could have outflanked Thermopylae if the Greek fleet had not controlled the Gulf of Mali. The disunity of the Greek cities reminds us of the dissension among Ionian Greek cities in the defence of Miletus. Students can reflect on how environmental conditions probably helped create this situation.

7. For the same reason the Persian army chose to wait at point A on the plains of Marathon (page 44).

9. It would occur to Xerxes that the Greeks were divided as to whether or not they should fight at Lade. The squadrons of Samos and Lesbos did, in fact, flee. Because of this, the Persians won the battle and destroyed Miletus. A victory at Salamis would bring about the destruction of Athens. Themistocles neglected to say who would win the great victory.

10. As events have proven, it was not a wooden wall around the city, but a wooden wall of ships, that provided the defence. The advice to withdraw was interpreted by Themistocles to mean that the Athenians must turn their backs on the city (a difficult decision) and flee to the safety of Salamis Island.

11. All Greeks considered themselves equals. It was conceded that the contribution of the Athenians in the defence of the people had been so great that, in terms of prestige and honor, the Athenians deserved special status.

12. The cry "Remember Lade! " would remind the Athenian of how he had deserted the people of Miletus in time of need. It served to remind him of the terrible fate that would befall his family and his fellow citizens should his courage waver or fail. It reminded the other Greek units not to desert (as had many at Lade), but to press home a combined attack that would achieve a great victory. Desertion at such a time would almost certainly spell defeat.

PAGE 61

In this part of the book the skills of observation and hypothesis will be put to the test. Particular attention should be paid to all aspects of the illustrations, since so much of "the Greek standard" is visual.

The three sections of the book dealing with the economic, geographical and political development of Greece climax with what we call the "Greek Miracle" arising out of the great struggle with the Persians. In order to reinforce the idea of a miracle, the analogy of David and Goliath is used. Questions 1 to 6 will help students realize the magnitude of the Greek victory over the Persians.

7. Students might develop ideas about how the city would be improved because of its new-found self-confidence.

8. This suggests specific ideas such as improvement of streets, construction of better buildings, increased commerce and a generally higher quality of life. The concepts of a "Golden" or "Classical" Age should be thoroughly explored in preparation for examining the accomplishments of the Greeks.

PAGE 62

For culture to flourish in any country, strong leadership is a necessity. No society can function and progress without inspired and committed leaders. Units 2 and 3 demand comparisons of Pericles (Athens) and Lincoln (United States). The device allows students to explore the concept of leadership as an influence on the destiny of a people.

Lincoln was chosen as a comparison point for Pericles because his fame and ideals are universal. Feelings for people, commitment to a cause, fair play, strength in crisis, firmness in decision and dedication to one's country should be explored. Pericles' role in Athenian history is similar to that of Lincoln, and the same ideals that make up the concept of leadership can be applied. Other facets of leadership, such as encouragement of progress and the provision of a favorable climate for the finer things in life, can be explored to facilitate understanding of the sudden burst of cultural activity in Athens.

The students should speculate about Pericles' helmet and his function as an army leader. The strength of the nose and mouth also suggest strong character and determination.

PAGE 63

The speeches of both Pericles and Lincoln are important as evidence in determining the characteristics and qualities of both men. The questions following their speeches are designed to afford a thorough examination of the roles of both men as leaders of their respective countries.

1. The speech is useful as historical evidence. Many hypotheses can be developed by carefully examining each line of the speech. For instance, the second sentence suggests that Athenians apportion their time and energies between public and private interests. This is what made Athens so great – concerned citizens.

2. It may be necessary to help the students with the boxed words. These are difficult, but suitable for the age level.

3. A long and detailed list of public and private duties of citizens can be compiled. Examples include taking an interest in the affairs of the country and acting in such a manner as to do no harm to anyone else.

4. – 5. These questions develop the idea of an individual's relationship to his societal environment in terms of its being a living and learning experience. The first sentence concerning beauty without extravagance is at the heart of what the Greeks called *beautiful.* It is one of the keys to understanding the Greek Standard as it threads its way throughout the rest of the book.

8. This sets up a contrast in order to more sharply perceive Athens as it is known to this point.

9. This allows for a listing of ideas and speculations as to what type of interesting things may develop in Athens.

10. The students should test their hypotheses and be critical of their conclusions.

PAGE 64

The same type of questioning can be used here as was used with the picture of Pericles. The fact that this is a photograph of the real Lincoln, whereas Pericles is represented by a photograph of a statue, presents an opportunity to discuss the difficulty of reaching completely valid conclusions based only on visual evidence. This could be brought out in question 3.

PAGE 65

As was the case with Pericles' Funeral Oration, Lincoln's Gettysburg Address provides more definite information. A close examination should be made of this speech, line by line.

1. After a study of the words on page 63, it should be easier to apply their meanings to Lincoln's speech. All of the words may not apply their meanings to Lincoln's speech. All of the words may not apply to both speeches. For instance, the ideas of *vanity* and *contempt* would seem to be less applicable to the Lincoln speech.

3. – 5. A comparison between the two cultures, their leaders and their citizens can be developed. Such things as greatness of the societies, duties of citizens and the inherent idea of freedom are examples.

6. This could be expanded to include the feelings that the students have toward their own country.

7. Some form of democracy is being discussed.

8. – 9. The students are encouraged to relate their own feelings, attitudes and values to other times in history, in order to see that possibly they are not so different, given similar circumstances.

PAGES 66 – 67

These two pages are to be examined together. After having established the circumstances for the cultural development of Athens, it is now necessary to find out something about the city itself. This can be done by carefully examining the pictures and map on these two pages which are intended to match. They are all looking in approximately the same direction.

The columns in the picture on page 67 are typical of those used in the Stoa. The mound on which these buildings stand would approximate the Acropolis in the pictures on page 66.

The Areopagus was where the Council of Areopagus met. This Council consisted of Archons

from the two richest classes of Athens. The Aqueduct of Pisistratus was part of the water supply of Athens. The Olympieum was where athletic contests were held. The Theater of Dionysus was where the great Greek drama was played out each year, in connection with the Festival of Dionysus.

The students could hypothesize about the city while examining these four illustrations. The fact that the Agora was a great open area suggests that the Athenians placed great value on open space and areas where citizens could meet to discuss the questions of the day as well as carry on business affairs. It would seem that the idea of meeting and discussing was vital to the life of the city. Further, it could be reasoned that this type of life lent itself to a form of democracy. To test this theory, the section of the book dealing with the development of government should be reviewed.

Students could suppose the Athenians were religious from the evidence that there appear to be several temples in the three pictures. They could then test the hypothesis by getting further evidence from a library. Finally after gaining all this information, they should answer the question as to whether or not Pericles was exaggerating.

PAGES 68 – 69

These two pages must be examined together also. Since a city visually and concretely consists of buildings which have aesthetic qualities as well as functional characteristics, Fifth Century Athens can be studied through its architecture. Perhaps it will be possible to make some aesthetic judgments.

1. Compare the three temples in terms of size, shape and material. The heaviness of Karnak, the lack of proportion in the Etruscan temple, and the pleasing qualities of Paestum as compared to the other two should be mentioned. It is conceivable that some students may see something other than Paestum as more pleasing. If so the teacher should press for valid reasons. Words like *grace* and *proportion* may not develop at this time but should be brought out. It may be difficult for students of this age to articulate their feelings.

2. In order to relate environment to building, the relationship of North American environment to its buildings – especially public buildings – can be discussed.

3. The most obvious similarity would be the columns on all three temples.

7. They seem to have been good builders, they were religious, they liked size, they were public-spirited, and they liked ornamentation. Concepts being studied in this book can be related to the modern era.

PAGE 70

The concepts on this page are probably the most difficult in this section of the book. The chart is intended to facilitate, in a visual way, the ideas behind these words which largely form the concept of the Greek Standard. The flow from word to symbol to human figure should make the development of the meaning of each idea easier.

Symmetry and *balance* are fairly straightforward. In the case of the human figure depicting *balance,* if the figure were closer to the end of the diving board it would be more understandable. The idea of *proportion* is more difficult to understand. *Proportion* does not have to be related to *symmetry* as the symbol suggests. *Proportion* is the pleasing relationship between two objects or ideas. *Perspective* is the creation of the illusion of distance by making faraway objects appear smaller. It can also be the different vantage points from which an object or an idea may be viewed. In any case, the Greeks were very conscious of it. *Grace* may be the most difficult of the concepts to depict and to understand. There is no symbol for *grace* because it is almost impossible to draw an abstract configuration for it, and also *grace* embodies many of the other concepts. Other objects from nature could be used to conceptualize *grace* – a soaring bird or a floating swan.

Before considering the Parthenon, the students should attempt to apply the concepts of the Greek Standard to the three temples on page 69. They will probably feel that Paestum comes the closest to the Greek Standard of Excellence. Then they should compare the three temples (and especially Paestum, which is in Italy) to the Parthenon.

PAGE 71

1. – 2. The answers now flow naturally out of the detailed study of pages 69 and 70. Each one of the concepts should be thoroughly discussed as it applies to the Parthenon. A further consideration might be the question of how a building can have a quality such as *grace*.

3. Such things as the heaviness and squatness of Paestum, as opposed to the lightness and grace of the Parthenon, should be evident. The artist's conceptions could be supplemented with actual photographic evidence.

PAGE 72

1. It would be difficult to argue that the picture on the right is more pleasing than the one on the left. There is a feeling of the ludicrous associated with the left-hand picture, as well as the possibility of collapse.

2. Even though there is exaggeration, the lines of the drawing on the left can be identified with the lines of the Parthenon on page 71.

3. The picture on the left is related to "optical illusion." The architects knew that perfectly straight lines in a large building would produce the effect found in the right-hand picture. Consequently, they used slightly curved lines in the construction of the Parthenon. This creates the illusion of straight lines and avoids the unpleasant effect depicted in the right-hand picture. Vertical lines are made convex and horizontal lines are made to curve upward. What the eye sees is sometimes a distortion of reality.

4. The pictures are very simple, so it should be easy to see the relationship of symmetry, balance, proportion and perspective to what the Greek architects were trying to do.

5. – 6. With imaginative thinking the students can develop their own set of standards. They might develop such ideas as searching for a feeling of life or a feeling of happiness as part of their rules. Then they can relate what they have learned back to what Pericles said about Athens in his speech – "We are lovers of beauty without extravagance."

PAGE 73

The inclusion of the Egyptian statues serve the same purpose that the Egyptian temple served – a

point of reference or comparison. The students should spply both their own set of rules and the Greek Standard to answer the question here. They may see these statues as heavy, oppressive, lifeless, and stilted. However, there is real beauty in the skilled craftsmanship. The possibility of a different set of standards being applied could be explored.

PAGES 74 – 75

These two pages can be examined logically together. At this point the concept of the Greek Standard can be applied directly as suggested. Value judgments can be made as to the relative merits of all of the statues, including those on page 73.

The inclusion of the tools on page 74 is intended to arouse curiousity as to their exact relationship to the sculpture. The large pointed chisel at the top of the frame was used for breaking the stone or marble into fairly large chunks. The heavy mallet to the right was the instrument of force. The other three chisels in the center of the frame were used for finely chipping the marble in a process called *dressing.* The tool to the left was used to pulverize the face of the marble and then a dressing chisel could be used. Finally, the hatchet-type tool at the bottom was used for rough hacking of the stone when fine cutting was not a consideration in the early stage of sculpting.

1. The order of the sculpture according to sophistication and time, is as follows: Cycladic Idol, Egyptian Female Musician, Egyptian Statue, Kore, Charioteer and Discus Thrower.

The application of the Greek Standard to each statue should help determine the order. For instance, the Cycladic Idol lacks proportion and balance. On the other hand, the later Discus Thrower beautifully epitomizes the Greek Standard of Excellence with its proportion, balance, perspective and grace.

2. When the order is placed according to feeling (it may be wise to do this first) there likely will be a similarity in the two lists. One possible reason is that exposure to the ideas of the Greek Standard has by now had an influence.

3. The differences in the Discus Thrower may include its quality of life and its action, grace and proportion.

4. This requires a description of the action – throwing the discus – which is an event in the Olympic Games.

5. A sculptor would portray this action because of the beauty of the human form in motion. This contrasts sharply with previous sculpture.

8. This allows a further opportunity to hypothesize based on visual evidence. The Greeks were athletic, they were interested in the human form, and they were skillful artists.

PAGES 76 – 77

Greek pottery is an additional dimension of Greek art and lends itself to further examination of the Greek Classical Age and its cultural achievements.

1. The chronological order of the vases is as follows: the left-hand vase on page 77, the right-hand vase on that page and the vase on page 76.

The vase on page 76 is red on black and the right-hand vase on page 77 is black on red. The left-hand vase on page 77 is black and red. This can be supplemented by a good book on Greek pottery displaying colour plates.

2. – 4. The pottery was used to transport olive oil and wine throughout the ancient world. The many shapes bear testimony to the continuous experimentation that Greek potters indulged in. The shapes of these vases and their paintings lend themselves to the test of the Greek Standard in terms of symmetry, balance, proportion and grace. Students may also apply their own standards. They might even try experimenting with their own shapes according to these standards.

The concluding paragraph provides an opportunity to review Units 5, 6, 7 and 8 and to consider the whole concept of the Greek Standard in relation to the arts here presented.

PAGE 78

This brief story of Socrates provides a study of the Greek Standard in an entirely different form; that is, through the life of a man who tried to bring proportion, balance, moderation and simplicity into successful living. Ideas in the story such as the search for truth should be considered. Truth might be defined as the proper way to live or the best principles to follow in life.

The picture at the bottom of the page represents the death scene where Socrates drank the poison hemlock. The mood of the situation can readily be determined.

Consider the question of Socrates' choice to die rather than back down on his principles.

PAGE 79

1. Pericles, Lincoln and Socrates were alike in that they were men of principles, they loved their respective countries and they were willing to act on their beliefs. That is to say, their values were public.

2. The concept of the Greek Standard is to be found in the way Socrates lived and died. He did not pursue money for its own sake, but felt a strong duty to pursue something worthwhile – the truth.

3. – 5. These questions continue the same themes of beauty, the Greek Standard and the manner in which Socrates chose to live. The oath on page 60 should be supplemented by the excerpt from Keats "Ode On A Grecian Urn" on page 76.

6. The comparison implicit in question 6 requires attention to the evidence on pages 68 and 73. Further visual evidence about the Egyptians can be provided from any standard library source.

7. – 8. The greatness of the civilization is reflected in the heritage in the arts that the Greeks have left the Western world. This includes not only the architecture, sculpture and pottery of Greece, but also drama, poetry, language and athletics. The Greek influence is seen in the architecture of public buildings, the revival of Greek drama and the Olympic games.

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